

President's reply.—As regards the Ezhava Bill I have already stated that there is a clause enabling any family of the Ezhava community to secure exemption from the operation of the new enactment. Nothing more can be said at present. The suggestions of the Member will be noted for consideration.

Your suggestions that three out of the six members nominated to the Assembly should be *misravazhi* Ezhavas and that there should be an agent in England for developing the trade of Travancore coir, etc., will also receive consideration.

167. Suggestions for the general advancement of the Siddhanar community.

Mr. P. N. Sankaran (Member, Nominated) represented that, although the community which he represented was one lakh strong, it had no representatives either in the Legislative Council or in the Sri Mulam Popular Assembly, while Ezhavas, Mahomedans and Christians had 6, 4 and 6 nominated spokesmen respectively. He prayed that his community might be represented by 2 members in the Assembly and one member in the Legislative Council.

(b) The Member next stated that the Siddhanar community had long been very poor and had no houses of their own nor any means of earning their livelihood. He therefore prayed for the grant of house sites and materials for the construction of houses to the community. Another prayer of the Member was that an extent of 25 acres be set apart in each division for registry on nominal assessment in the name of the Siddhanar Sangham so that the profits accruing therefrom might be utilised for the uplift of the community.

He then explained the loose character of the marital alliances obtaining in the community and requested that an enactment might be passed prohibiting polygamy. The committee was following the Makkathayam system of inheritance, and the Member represented that that law might be enforced in the community.

The Member next stated that the name of "Kuravar" by which his community was known had become a byword of reproach and therefore prayed that it might be changed into Siddhanar in official communications, as was done in the case of certain other communities. The Member in justification of the name proposed referred to certain current traditions about the origin of the community. He also requested that the few members of his community who had passed the Vernacular School Leaving examination be employed in the public service. One Bhavani, a lady Bhagavatar of his community, did not receive any encouragement at the hands of the Department, and the Member prayed that some special consideration be shown to her.

President's reply.—As regards Bhavani, I may say that the Director of Public Instruction reports that she was sent away from the Training School, because she did not pass the music examination, and that she will get a pay of Rs. 17 immediately.

Your request for the enactment of a law to regulate marriages in your community, the nomination of two members to the Sri Mulam Popular Assembly and one to the Legislative Council from among you, and the recognition by the Government of your caste name as "Siddhanar" will be noted for consideration.

Your request for the reservation of 25 acres of *puduvai* land in each division especially for assignment to Siddhanars will also be examined.

168. Grievances of Nadars.

Mr. K. Sivasubrahmanya Nadar (Member, Nominated), while thanking the Government for the very valuable help they were giving to the Nadar community, prayed that they might be pleased to nominate at least two members from that community to the Sri Mulam Popular Assembly from the next year onwards.

He then pointed out that, though in Madras a Nadar had been nominated as a member of the Legislative Council in addition to an elected member of the same community, and though even minor communities such as Anglo-Indians were represented in the local Legislative Council, it was a misfortune peculiar to the Nadar community not to have even one nominated member in the local Legislative Council. He